In the Light of Qur'an & Hadith

5

JUSTICE OF THE COMPANIONS

By

Sayed Murtaza Askari

Title : **Justice of the Companions of the .... Holy Prophet (s.a.w.s.)**

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Translation : **Al-Qalam Translators & Writers Bureau**

Publisher : **World Islamic Network (WIN)**

In The Name of Allah, the Compassionate, the Merciful

The Messenger of Allah (s.a.w.s.) said regarding the Martyrs of Uhud :

"They are the ones for whom I testify."

Abu Bakr said:

"Are we not their brothers, O Messenger of Allah (s.a.w.s.)? We accepted Islam like they did and participated in Jehad like them?"

The Messenger of Allah (s.a.w.s.) replied:

"Yes! But I do not know what you (will) do after me."

(Al Muwatta Vol. 2, pg. 462, tradition no. 32 of Kitabul Jehad)

1st Edition 1998

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PREFACE

In the Name of Allah The Compassionate, the Merciful.

May Allah shower His blessings upon Muhammad (s.a.w.s.)and his Purified Progeny (a.s.)

Imam Jafar as-Sadiq (a.s.) says:

'Write (down the traditions) and propagate the knowledge among your brothers. When you die, bequeath these books as your legacy to your sons. Verily, there will come on the people a time of disturbance, when nothing will give them any satisfaction and to nothing will they pay any heed except to their books.' (Al-Kafi)

In the light of the above tradition, World Islamic Network (WIN) has taken up the task of diffusing Islamic teachings according to the School of Ahlul Bayt (a.s.). This booklet is the fifth of the series titled : IN THE LIGHT OF QURAN AND HADITH.

Compiled by the great scholar Allama Sayyid Murtaza Askari these booklets deal with some of the important issues of faith. We pray that Allah

give us the *tawfeeq* to continue this noble endeavour.

WORLD ISLAMIC NETWORK

INTRODUCTION

In The Name of Allah, the Compassionate, the Merciful.

Praise be to Allah the Lord of the worlds. Benedictions be upon Muhammad (s.a.w.s.) and his Purified Progeny (a.s.).

Peace be upon the righteous Companions.

Some of the controversial issues have divided the Muslims. These issues have been misused by the enemies of Islam to divide the Muslims and to weaken them. Therefore in order to unite the Muslims and to defend the boundaries of Islam it is necessary to clear the misunderstandings regarding these differences. In sorting out these issues we have been ordered to confine ourselves within some limits. As the Almighty Allah says: **'And obey Allah and His Apostle and do not quarrel for then you will be weak in hearts and your power will depart...'** (Sura Anfal 8 : 46)

It is a must for us today, and for all times to refer to Quran and Hadith in case of any difference of opinion. As the Almighty Allah says: **'...then if you quarrel about anything, refer it to Allah and the Apostle...'** (Sura Nisa 4 : 59).

In these series we shall refer to the Quran and Hadith to guide us on the correct path in various controversial topics. We seek the help of the Almighty in this.

Al Askari

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In his Preface to Al-Isabah, Ibn Hajar has defined a Companion of the Holy Prophet (s.a.w.s.) in the following words:

Sahabi is one who has met the Holy Prophet while he had been a believer and he had died as a muslim. All those are included who have met the Prophet (s.a.) and sat with him for a long time or a short time. They are all included. Whether they have related his traditions or not, whether they fought on his side or not. Or they had just seen him with their eyes without even having sat in his company. Also those who have not seen due to some obstruction like blindness etc (are also included among the Companions).[1]

In the chapter titled: *"A Criterion for recognising the Sahabi"*, the author says:

[1] Al Isabah, Vo.1, Pg.10.

"Certainly in the Fuhuhaat (battles), they did not choose anyone as the leader except the Companion. None remained in Makkah or Taif in 10 A.H. but that he had accepted Islam and participated in the Farewell Hajj. And in Aws and Khazraj tribes there was none who had not accepted Islam.

Till the Holy Prophet (s.a.w.s.) died none of them expressed polytheism." [2]

The author says:

If you refer to my book *150 Fabricated Companions* you will come to know about their mistakes; and how they have distorted the traditions.

(2) Definition of a Companion according to the School of Ahlul Bayt (a.s.)

Ashaab[1] is the plural of Sahabi[2].

Sahib means one who is together or is in company of someone. One who is a Companion for a long time. It has to be a long-lasting relationship.

[2] Al Isabah, Vol.1, Pg. 16.

[1] Refer Lisanul Arab under the word "Sahaba".

[2] Refer Lisanul Arab under the word "Sahaba".

Companionship is between two or more people. Thus we see that it is necessary that the word 'Companion' should be linked with the one whose Companion he is. As mentioned in the Quran:

"O my two Companions of the prison." (Surah Yusuf 12:39)

and: **"... the Companions of Musa ...."** (Surah Shuara 26:61)

The terms prevalent during the lifetime of the Holy Prophet (s.a.w.s.) were *"The Companion of the Messenger of Allah"* or the *"Companions of the Messenger of Allah"*. Similarly it was said, *"The Companions of the allegiance of the Tree"* or *"The Companions of the Suffah"* (homeless people who lived at the Prophet's mosque). So it is clear that Sahab should be coupled with another word. At that time it was not a noun by itself. Later the followers of the School of Caliphate referred to all the Companions of the Prophet as 'Sahabi'. In this way, the term 'Sahabi' came to have a wider implication and it was a later development when it became a legally acceptable term. This was the definition of 'Sahabi' according to the School of Caliphate.

(3) Criteria for recognising a Sahabi - a brief discussion.

Whatever we have discussed so far, regarding the connotation of the word Sahabi was according to the School of Caliphate. We shall also quote the statement of Ibne Hajar as mentioned in his book Al-Isabah:[1]

The criteria for recognising a Sahabi as mentioned by the scholars is sufficient to prove the Companionship of a person even if there is no proof of Quran and hadith for the same. Ibn Abi Shayba has mentioned it in his book in a way that it is not unacceptable. It has also been mentioned by Tabari and Ibn Asakir through their chains of narrators from Saif from Abi Usman from Khalid and Ubadah that he said:

"The ruler used to be from the Companions till the time when there were no more (Companion) available."[1]

In another tradition, from Tabari, from Saif:

"The Caliph Umar would not hesitate in making the Companion a ruler. Till the time he could be replaced in a war (by another Companion). If he

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[1] Al Isabah, Vol.1, Pg.13.

[1] Tabari,Vol.1, Pg.215

could not find one, he used to search among the Tabeen (companion of Companion). He did not give any preference to the narrators of traditions in this regard."[2]

(4) A discussion about the criteria for recognising a Companion:

The source of these two traditions is Saif who is famous for forging traditions and is also well-known as a Zindiq (heretic).[1]

Saif relates about the criteria from Abi Usman and he relates from Khalid and Ubadah. Regarding the report of Saif we have to say that Saif is one of the name of Yazid bin Usayd Al Ghasani. He was notorious as a forger of traditions.[2]

So, this is the reputation of the narrators of these reports. Moreover, the historical facts belie the above statements.

The writer of *Aghani* says:

[2] Tabari, Vol.1, Pg.2457-2458.

[1] Refer to the life-sketch of Saif Ibne Umar in the first part of the book, Abdullah Ibne Saba.

[2] Refer to the Treatise "Fabricated Narrators" and also Abdullah Ibne Saba, Vol.1, Pg.117, Beirut.

"Amrul Qays accepted Islam at the hands of Umar. Umar appointed him as a governor, without him having recited a single rakat (unit) of prayer."[1]

The details of this incident are to be found in the report of Auf bin Kharja Al Marri.

He said: "By Allah I was with Umar during the period of his Caliphate. A person approached us. His chest was narrow and his back, broad. His sparse hair were parted from the centre. He crossed over the people and came forward till he stood before Umar and congratulated him for his Caliphate. Umar asked 'Who are you?'

He replied, "I am a Christian, I am Amrul Qays bin Adi Al Kalbi."

Umar recognised him. He asked, "What do you want?"

'Islam', he replied.

Umar presented Islam to him and he accepted it. Umar armed him, and appointed him over those who had accepted Islam in Syria from the tribe of Qaza.[1] The Shaikh walked behind him when the

[1] Al-Aghani, Vol.14, Pg.158.

[1] A major tribe. Refer Ansab of Ibne Hazm Pg.440-460 and Mojamul Qabaelal Arab 3:957.

flag used to flutter over his head ..."[2] The incident of the appointment of Al Qama bin Al-ata as the ruler after he renegaded is also against the accepted logic. This incident is also present in *Aghani* and *Isabah*.[3]

The incident in brief is thus:

"Al Qama accepted Islam in the days of the Holy Prophet (s.a.w.s.) and he returned to polytheism during the time of Abu Bakr. Abu Bakr sent Khalid towards him but he fled.

Then he returned and embraced Islam."

And in *Isabah*:

During the time of Umar he (Al Qama) drank wine and Umar ordered punishment for him. He became a Kafir and fled to Rome. The King of Rome welcomed him and honoured him and asked if he was the cousin of Amir bin Tufayl. Al Qama became angry and said, "I do not like but to be introduced through Amir!"[1]

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[2] Al-Aghani, Vol.14, Pg.157.

[3] Al Isabah, Vol.2, Pg.496-498, Al Aghani, Vol.15, Pg.56.

[1] There was enmity between Al Qama and Aamir as related by the writers. It is mentioned in Aghani that one day, Al Qama was answering the call of nature

Then he returned and accepted Islam.

It is mentioned in *Aghani* and *Isabah,* and in the words of *Aghani*:

Al Qama ibne Al-ata came to Madinah when he had become a Murtad (renegade). He was a friend of Khalid Ibne Walid. Umar Ibne Khattab approached him in the mosque while it was dark. Umar was like Khalid in appearance. Umar saluted him and Al Qama thought he was Khalid. Al Qama asked, "Have you separated?" "I was", replied Umar. He said, "You were capable but people had been jealous to you."

Umar said, "Have you any support to rise against him (Umar)?"

He replied "I seek refuge in Allah! Umar is the one whom we shall obey and we can never revolt against him."

When it was morning Umar called for Khalid, and Khalid entered. Al Qama sat down beside him.

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when Aamir saw him and said, "I have never before seen the nakedness of another man." Al Qama said, "By Allah I have never entered into anyone's privacy and never barged into any hut." Thus criticising Aamir.Aamir said: "I am of a more superior tribe."Al Qama said: I am much better than you. Your women are attracted towards me."

Umar looked at Al Qama. “O Al Qama! You were going to say something to Khalid.”

Al Qama looked at Khalid and said, “Have you done it?”

Khalid replied, “What joke is it? I have not met you before this and I think that you have met someone (else).”

“I have met someone”, he replied. Then he looked at Umar and said: “O Chief of believers I do not wish to hear except goodness from you.” Umar said, “Shall I make you the Governor of Hauran?”[1]

‘Yes!”

So he became the governor of Hauran and he died there later.

Atiyya used to recite the elegy…”

Moreover in *Isabah* are the words of Umar: “I would prefer that an adviser like you had been present instead of so and so.”

Whatever we have mentioned is a historical reality, but the scholars of the School of Caliphate have relied on these very narrations

[1] Al Mojamul Buldan Vol.2, Pg.358.

and arrived at a standard for identifying the Companions of the Holy Prophet.

They also included among the Companions, the Companions created by Saif ibne Umar who was a Zindiq. We have already mentioned about Saif in the discussion above.

After studying the criteria for recognising a Sahabi according to the two schools, we will study the Justice of the Companions according to both schools.

JUSTICE OF THE COMPANIONS ACCORDING TO THE TWO SCHOOLS OF THOUGHT

(1) The opinion of the School of Caliphate regarding the Justice of the Companion.

According to the School of Caliphate, all the Companions are just. They refer to all of them and take their tenets of their faith from them.

Imam of the polemics, Al Hafiz Abu Hatim Al-Razi[1] writes in his Preface:

As far as the Companions of the Holy Prophet (s.a.w.s.) are concerned they are those who have witnessed the revelation of the Quran and understood the tafsir (exegesis) and taveel (explanation) of the revelation. They are those who had been selected by Allah for the company of the Prophet (s.a.); to help him in the establishment and spread of the religion.

[1] He is Abu Mohammad Abdul Rehman bin Abi Hatim Ar Razi, He died 327 A.H.

Allah was pleased at their being Companions. Allah made them exemplars for us. They memorised all those things from the Prophet (s.a.) which had reached him from Allah, and all those things which Allah had made as the law of faith and indicated to be the correct path. He also revealed His orders and prohibitions. The Companions were properly warned and their morals were perfected. So they grasped the rules of faith in a proper way and became well versed in religion. They were knowledgeable of the orders and prohibitions of Allah, and His wish and will by the help of the Prophet (s.a.); and whatever Tafsir and Taveel they had learnt of the Quran. So Allah exalted their status and made them an example for us. He protected them from doubt, mistake and pride etc. He made them the just ones of the Ummat. The Almighty Allah says: **"And we have made you a medium nation that you may be bearers to the people......"** (Surah Baqarah 2:143)

The Prophet (s.a.) has given the meaning of 'medium' as 'just'. So they are the just ones of Ummat and the leaders of guidance and the proofs of religion and copies of Quran and Sunnat.

The Almighty Allah made it permissible for us to follow them and tread their path. He says, **"…and follows other than the way of**

believers, We will turn him to that to which he has (himself) turned..."[1] (Surah Nisa 4:115)

We saw the Prophet (s.a.) that he used to emphasize the propagation of religion, and that he used to address them and pray for them and say: "May the Almighty bless the one who listens to me, learns the message and remembers it, till he propagates it to others;" and he said in his sermon, "Those of you who are present should convey this to those who are absent."

Then the Companions spread to all the regions and countries and settled down in various cities. They went to various wars and became officers in various departments and manned various jobs. Each of them was sent to his respective field. Wherever they went, they propagated whatever they had heard from the Holy Prophet (s.a.w.s.); and gave verdicts to whatever they were asked. They based their replies on whatever they had remembered from the teachings of the Holy Prophet (s.a.w.s.). They segregated themselves from the limelight to the maintain the sincerity of intention and avoided to show themselves high in the eyes of the people. So that they can teach the obligations and prohibitions and other Divine

[1] According to the School of Ahlul Bayt a.s.), it is with regard to the believers among the companions.

orders. Till the time the Almighty Allah called them to Himself.

Ibne Abde Barr in the Preface of his book *Al Istiab* [1] says: "The Justice of the Companions is confirmed."

Then he has presented the ayats and hadiths with regard to the believers as we have presented above.

Ibne Katheer in the Preface of Usud al-Ghaba[1] says: "Certainly those Sunnats on whom depend the haraam and halal and the tenets of religion are proved by the authenticity of the chains of narrators. The foremost of them are the Companions of the Holy Prophet (s.a.w.s.). If someone does not recognise them, he cannot recognise others. He is absolutely ignorant. They should be recognised with their lineage and situations...

The Companions are common in all the narrators. So all of them should be accepted

[1] Al Istiab of Abi Umar Yusuf bin Abdullah bin Muhammad bin Abdul Barr al Namri al Qurtubi al Mailki, Pg.363-463.

[1] Usud al-Ghaba fi Marifatus Sahaba of Abil Hasan Izziddin Ali bin Muhammad bin Abdul Karim Al Jaziri known as Ibne Athir (died 630 A.H.), Vol.1, Pg.3.

without doubting their integrity. All of them are just. We should not even doubt their character.

Hafiz ibne Hajar in the Preface of his book *Isabah* in the discussion of the circumstances of the Sahaba says in the third chapter regarding the Justice of Companions[1] :

Except for some innovators all the Ahle Sunant agree that all Companions are just. Abu Zara says that "When you see a person who is relating the defect of a Sahabi, know that he is a Zindiq. Because the Holy Prophet (s.a.w.s.) is truth, the Quran is truth and whatever is in it, is truth, and all these things which have reached us from the Companions (are truth). These people want to criticise the Companions in order that they may later refute the Quran and Sunnat; and prove them to be invalid. Therefore it is more preferable to criticize the one who criticizes the Sahabi. As they

are from the Zandiqa."[2]

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[1] Al Isabah fi Tamiz as-Sahaba of Al Hafiz Shahbuddin Ahmed bin Ali bin Muhammad al Canani al-Asqalani, popularly known as Ibne Hajar.

[2] Al Isabah, Vol.1, Pg.18.

Abu Zara is Ubaidullah bin Abdul Karim bin Yazid. Ibne Hajar in his book Taqreeb al-Tehzib (2:536) in

This was the opinion of the scholars of the School of Caliphate as regards the Justice of Companions.

In the coming pages we will present the opinion of the School of Ahlul Bayt. (a.s.)

(2) The opinion of the School of Ahlul Bayt (a.s.) regarding the Justice of Companions.

The opinion of School of Ahlul Bayt (a.s.) is in consonance with the teachings of the Holy Quran. That is, Companions are those believers whom the Quran has praised. For example with reference to the allegiance of the tree Allah says: **"Certainly Allah was well-pleased with the believers when they swore allegience to you under the tree, and He knows what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory."** (Surah Fateh 48:18)

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the biography no.1479 says that,"Abu Zarawas the leader of the Huffaz (knew Quran by heart) and a reliable narrator of traditions." He died in 264 A.H. The compilers of Sahih Muslim, Tarmizi, Nasai and Ibne Majah have quoted his traditions.

I say: I don't understand what Imam abu Zara says with regard to the hypocrites among the companions of the Holy Prophet (s.a.w.s.).

Allah has specially praised the believers who were present at the *allegiance of the tree* but the hypocrites were not included; like Abdulla ibn Ubay and Aws bin Kahwli.[1] In the same way, the hypocrites have been flayed at many a times in the Quran. For example:

"And from among those who are round about you of the dwellers of the desert there are hypocrites and from among the people of Madinah (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice, they shall be turned back to a grievous chastisement." (Surah Taubah 9:101)

Some of them are those whom Allah has called liars. Also those who had made allegations against the wives of the Prophet.[1] We seek Allah's refuge from all this !

Regarding some of them Allah says:

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[1] Refer to Maghazi of al-Waqidi for the incident of the Allegience of Rizwan.

[1] It refers to the false allegations towards the Mother of Believers Ayesha. Surah Nur, verses 11-17 mention this incident.

"And when they see merchandise or sport they break up for it and leave you standing." (Surah Jumah 62:11)

This happened when the Prophet was giving the sermon of Friday in the mosque.

Moreover some of them planned to kill the Prophet at Uqba when he was returning from Tabuk[2] and also at Farewell Hajj.[3]

Leave alone Companions. The Holy Quran has denounced even the wives of the Prophet (s.a.) when they acted in an objectionable manner.

Though marriage to the Prophet is more deserving of honour than the Companionship of the Holy Prophet. Because the Companionship of the wife was superior to other Companionships. Yet Allah says:

"O wives of the Prophet ! Whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this is easy for Allah.

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[2] Musnad Ahmed, Vol.5, Pg.390 & 453, Sahih Muslim, Vol.8, Pg.122-123, Chapter on the characteristics of the Hypocrites, Majmauz Zawaid, Vol.1, Pg.110, Vol.6, Pg.195, Maghazi of Al-Waqidi, Vol.3, Pg.1042. Tafsir Durre Manthoor of Suyuti, Vol.3.

[3] Behaarul Anwaar, Vol.28, Pg.97.

And whoever of you is obedient to Allah and His Apostle and does good, We will give to her, her reward doubly, and We have prepared for her an honourable sustenance.

O wives of the Prophet ! You are not like any other of the women; …" (Surah Ahzab 33:30-32)

And about the two wives of Prophet (s.a.), the Almighty says:

"If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibraeel and the believers that do good and the angels after that are the aiders." (Surah Tahrim 66:4)

Allah continues:

"Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them. So they availed them naught against Allah, and it was said: Enter both the fire with those who enter.

And Allah sets forth an example to those who disbelieve the wife of Firon when she said: My Lord! build for me a house with Thee in

the garden … And Mariyam the daughter of Imran … (Surah Tahrim 66:10-12)

Thus we see that even though the wives were higher in status to Companions even they are not spared the ire of Allah if they dared to disobey Him. So how can we say that all Companions were just?

Also, regarding some of the Companions on the Day of Qiyamat, the Holy Prophet (s.a.w.s.) said:

"And they will bring some people from my Ummat who would be led towards the punishment. I will say, "My Lord they were my Companions."

I will be told, "You don't know what they did after you." I will reply like Isa (a.s.) **"…and I was a witness of them so long as I was among them, but when Thou didst took me up, Thou wert the Watcher over them, and Thou are witness of all things."** (Surah Maidah 5:117)

It will be said: They all renegaded after you left them.[1]

In another tradition the Messenger of Allah (s.a.w.s.) says:

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[1] Al Bukhari, Tafsir of Surah Maidah, Tirmizi, signs of Qiyamat.

Some of my Companions will come near the pool and I will recognise them. They will be jerked away from me. I will say, 'My Companions'. It will be said: 'You don't know what they did after you.'[1]

There is a remarkable tradition in Sahih Muslim : The Messenger of Allah (s.a.w.s.) said : "I would be on the Hauz (cistern) and so that I would be seeing those who would be coming to me from you, but some people would be detained (prevented) from reaching me. I would say : My Lord, they are my followers and belong to my Umma, and it would be said to me: Do you know what they did after you? By Allah, they did not do good after you, and they turned back upon their heels."[2]

(3) Criterion for recognising a believer and a hypocrite.

When the hypocrites were present among the Companions and only Allah knew them, how can we judge, who is a believer and who is a

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[1] Al Bukhari - Chapter of Hauz, Ibne Majah, Musnad Ahmad, Vol.1.

[2] Sahih Muslim, Kitabul Fazail. English reference Sahih Muslim rendered into Englis Abdul Hamid Siddiqui Volume VI, page 1236, Hadith No. 5684.

hypocrite? Allah has provided a criterion for us when the Messenger of Allah (s.a.w.s.) informed that none loves Ali (a.s.) except the believer and none hates him except the hypocrite. This fact has been mentioned in the traditions related by Ali (a.s.)[1], Ummul

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[1] Al Imam Ali (a.s.) son of Abu Talib the uncle of the Prophet (s.a.) was born inside the Kaaba as recorded by Al Hakim in Mustadrak, Vol.3, Pg.483, Al Maliki in Fusoolul Muhimma, Magazihi Ash-Shafae in Manaqib, Shablanji in Nurul Absar. He (a.s.) was born on the 13th of Rajab the 30th year of the Elephant. The Muhajireen and Ansaar pledged allegience to him in 35 A.H. He was struck by the sword of Ibne Muljim on the 19th of Ramazan in 40 A.H. while praying at the Kufa Mosque. He achieved martyrdom on the 21st of Ramazan. The writers of Sahihs have quoted 536 traditions from him. For his biography refer to Al Istiab, Usud al-Ghaba and Al Isabah; also page no.276 of Jawameas-Sirat, report concerning the hypocrites in Sahih Muslim, Vol.1, Pg.61. Chapter on the Proof that love for ali (a.s.) is faith and enmity towards him is hypocrisy. Sahih Tirmizi 13:177, Chapter of the Virtues of Ali (a.s.), Sunan Ibne Majah, Chapter Eleven, Sunan Nasai 2:271, Chapter of the Signs of faith and signs of hypocrisy. Khasais of Nasai:38, Musnad Ahmed 1:84, 95 and 128, Tarikhe Baghdad 2:255, 8:417, 16:426, Hilayatul Awliya of abu Nuyam 4:185. Tarikhul Islam of Zahabi 2:198, Tarikh

Momineen Umme Salma,[1] Abdullah Ibne Abbas,[2] Abu Zar Ghiffari,[3] Anas ibne Malik,[4] Imran bin

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Ibne Katheer 7:354, Kanzul Ummal 15:105, Riyazun Nazarah 2:284.

[1] Umme Salma Hind was the daughter of Abi Umayya bin Mughairah Al Qarshi al Makhzoomi. Before her marriage to the Holy Prophet (s.a.w.s.) she was the wife of Abi Salma bin Abdul Asad Al-Makhzumi. She had been among the first converts to Islam. She had migrated to Abyssinia. Later she came to Madinah. After her first husband was killed in the Battle of Uhud, she married the Holy Prophet (s.a.w.s.) and she died after the martyrdom of Imam Husain (a.s.), around 60 A.H. The compilers of Sihah (Books of Traditions) have recorded 378 traditions from her. For her biography and the details of her marriage refer to Usud al Ghaba, Jawamea Sirat :276 and Taqreeb Al Tehzib 2:617. for her traditons regarding hypocrites, refer to Sahih Tirmizi 13:168, Musnad Ahmed 6:292, Al Istiab 2:460. These traditions are narrated through various channels. Also refer to Tarikh Ibne Katheer 7:354, Kanzul Ummal 6:158.

[2] Abdullah the son of Abbas Ibne Abdul Muttalib the uncle of the Prophet (s.a.) was born three years before Hijrat and died in 68 A.H. 1660 traditions have been narrated from him. For his biography refer *Usud al Ghaba*.

[3] Abu Zar Jundab also known as Buraid bin Junadah, Abdullah and Askun etc: He was among the early converts. He died at Rabadah in 33 A.H. The

Haseen.[1] The above tradition was well-known during the time of the Holy Prophet (s.a.w.s.).

Abu Zar says:

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compilers of Sihah have narrated 281 traditions from Abu Zar. For his biography refer to Taqrib at Tehzib 2:420, Jawame As-Sirah :277 and Part II of Abdullah Ibne Saba.

[4] Anas ibne Malik An Nazaral Ansari al-Khazraji was in the employ of the Holy Prophet (s.a.w.s.) for ten years. When Ali (a.s.) had asked him to testify the announcement of the Holy Prophet (s.a.w.s.); 'For whomsoever I am the Master, this Ali is his master'; he refused. He was cursed by Ali (a.s.) and thus was afflicted with white spots on his face and body. Refer to Sharh Nahjul Balagha 4:388. He died in Basra in 90 A.H. The Hadith Scholars have related 2286 traditions from him. For biographical details refer to Usud al-Ghaba, Taqreeb, Jawamee as-Siraat and Kanzul Ummal.

[1] Abu Najid Imran bin Haseen Al Khazaee Al Kaabi: He embraced Islam in the year of the conquest of Khaibar. He was a companion of the Holy Prophet (s.a.w.s.) and he was a jurist of Kufa. He died in 52 A.H. 180 traditions have been recorded through him. Refer to Kanzul Ummal 7:140. Biographical details are available in Al-Taqreeb 2:72 and Jawameas Siraat.

"We did not recognise the hypocrites except by their denial of Allah and His Messenger, their aversion towards the ritual prayers; and their hatred towards Ali Ibne Abi Talib (a.s.)."[2]

And Abu Saeed Khudri[3] says:

"We know the hypocrites - we were from the Ansar - by their hatred towards Ali Ibne Abi Talib (a.s.)."

Abdullah Ibne Abbas says:

"During the time of the Prophet (s.a.), we recognised a hypocrite by his malice towards Ali Ibne Abi Talib (a.s.)."[1]

Jabir Ibne Abdullah Ansari[2] says:

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[2] Mustadrakul Sahihain 3:129, Kanzul Ummal 15:91.

[3] Abu Saeed Saad bin Malik bin Sinan Al Khazraji Al Khudri: He was present in the Battle of Khandaq (ditch). He died at Madinah in 63,64 or 65 A.H. at the age of 74 years. 1170 prophetic traditions have been related by him. For his biography refer to Usud al-Ghaba 2:289, Al-Taqreeb 1:289, Jawameas Siraat :276. Traditions reported by him have been recorded in Sahih Tirmizi 13:168 and Hilayat Abu Nuayam 6:284.

[1] Tarikhe Baghdad 3:153.

"We did not recognise the hypocrites except by their hatred towards Ali Ibne Abi Talib (a.s.)."

All these traditions clearly mention the position of Ali (a.s.) vis-a-vis the hypocrites. It is for this very reason that the Messenger of Allah (s.a.w.s.) said regarding Ali (a.s.):

"O Allah Love the one who loves him (Ali) and be inimical to the one who has enimity towards him."[1]

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[2] Jabir bin Abdullah bin Umar al Ansari as Salmi: He was a companion and a son of a companion. He was present with his father at the time of the allegience to the Prophet (s.a.). He was also at the side of Ali (a.s.) in the Battle of Siffeen. Died at Madinah around 70 A.H. 1540 traditions have been recorded through him. His life sketch can be found in Usud al-Ghaba 1:256-257, Al-Taqreeb 1:122, Jawameas Siraat :276.

For his traditions, refer to Al Istiab 2:466, Al Riyazun Nazarah 2:284, Tarikh Zahabi 2:198, Majmauz Zawaed 9:133.

[1] Sahih Tirmizi 13:165 Chapter on the Merits of Ali (a.s.), Sunan Ibne Majah Chapter of the Merits of Ali (a.s.), tradition no.116, Khasais-e-Nasai 4 and 30, Musnad Ahmed 1:84, 88, 118, 119,. 152, 330; 4:281, 368, 370,372; 5:307, 347, 350, 358, 361, 366, 419, 568. Mustadrakul Sahihayn 2:129, 3; 3:9, Al Riyazun Nazarah 2:222-225; Tarikhe Baghdad 7:377; 8:290;

The righteous Companions of the Holy Prophet (s.a.w.s.) exercised caution while learning the tenets of faith. They refrained from obtaining any guidance from the enemies of Ali (a.s.), as they could have been the hypocrites whom Allah alone knew.

Therefore, we must also follow the righteous Companions. We must also learn the tenets of faith from those who loved Ali (a.s.). This way we can rest assured that the one whom we follow is a true believer; and thus we may avoid the deviation of hypocrites.

12:343 and numerous other references are also available.